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## On the Vatican Negotiations

(Continued from 1st page.)

gard in recent years, and cites as evidence his encyclical to the episcopate of the United States not many years since and his apostolic letter to Cardinal Gibbons, written at the time of the papal jubilee last spring. In the first "he clearly declared that even in the great American Republic the system of the union between church and state is the ideal regime for which Catholics should work," while in the second "he tries to demolish the accusations against the Church" by declaring that "the Church knows and teaches that her divine Founder has commanded us to give to Caesar what is Caesar's and to God what is God's, and that He has thus sanctioned the immutable principle of an enduring separation between those two powers." But it is added:

"Evidently the Pope does not think that the same principles hold good in all countries, as with regard to Italy, for instance, both he and his predecessor, Pius IX, have for thirty-two years continually protested against being obliged to give to Caesar the things that are Caesar's, although Caesar's rights were acknowledged and put out of discussion by what was called the 'Plebiscite of Rome,' which with 40,788 votes for Victor Emanuel and 461 for the Pope signaled the end of the temporal power."

It is declared that notwithstanding this protest, which any one who knows anything of the Papacy knows is true to her real character as this recent declaration of the Pope that she favors a separation between the things of God and the things of Caesar, is most decidedly not, "the Papacy for a long time has not been so free, strong and rich as since the loss of all territorial dominion, and has never enjoyed such independence as now." Yes, the power of the Papacy is not diminishing, but is increasing.—N. Y. Sentinel.

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